THE UNITARIAN CALENDAR

A MAN SHOULD LEARN TO DETECT AND WATCH THAT GLEAM OF LIGHT WHICH FLASHES ACROSS HIS MIND FROM WITHIN, MORE THAN THE LUSTRE OF THE FIRMAMENT OF BARDS AND SAGES.
NOTHING IS AT LAST SACRED BUT THE INTEGRITY OF YOUR OWN MIND. ABSOLVE YOU TO YOURSELF, AND YOU SHALL HAVE THE SUFFRAGE OF THE WORLD.

— *EMERSON.*

Vol. 1 MARCH — 1909 No. 6

Application has been made at Boston Post-office for entry as second-class matter

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

UNITARIAN TEMPERANCE SOCIETY

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Rev. Joseph H. Crooker, D.D., President.

Rev. Manley B. Townsend, Secretary.

Address correspondence to the Publication Agent, Mr. C. L. Stebbins.

Address contributions to the Treasurer, Mr. Charles H. Stearns.

The Unitarian Calendar

Vol. 1 MARCH, 1909 No. 6

THE PARAGRAPHER

Religious conceptions are changing. Creeds are crumbling. The faith of our fathers no longer commands our loyalty or satisfies our need. The old doctrines are being given up one by one, by the compulsion of a protesting intelligence. Do you grieve for them, fancying truth is dead? You need not. Truth lives. The best remains. Realities abide. The great facts of life, love, justice, character, are untouched by the changing processes of evolution. They are only the more clearly revealed. Nothing dies save to give place to something better. This is the fine faith given by liberal religion.

There is a kind of religious faith that lives in the shadow and the silence. It is felt in the hush of the sacred service. It seems real amid the unrealities of a dim-lit church. But in the sunshine it vanishes. In the open air of nature it becomes unreal. But there is another kind of faith — a sunshine faith. It is just as potent in the daylight as in the dim. It remains a reality amid the other realities of daily life. It can stand the sunshine without fading away. The radiance of the open only reveals its verity. It is this faith that the Unitarian church is seeking to secure more fully and share more widely.

In the past the chief motive in religion has evidently been to escape the punishment of evil. Devil-dodging has been the all-important art. But to-day a new motive is asserting itself with growing force. It is that of being good and doing good for good's sake. The thought of future reward is no longer the mean motive for righteousness. It is enough to have the joy of being and of doing. Do good, because it is better to do good than evil. Help others, because it is better than hurting them. Be pure and unselfish and loving, not because you fear hell, but because it is better than being impure and selfish and unloving.

There are thousands of people to-day who have mentally broken away from the old standards of belief. They no longer believe that which is expressed by the creed or repeated by the crowd. The old faith has gone. The old verities have vanished. And they fancy that they are alone in their unbelief and fancied rejection. If it so happens that you who read this paragraph are of this number and have this thought, let me tell you that you have a multitude of comrades, all of whom trod the same path that you are treading, and by it reached the land of the larger life and the brighter light. As a Unitarian, I extend to you the hand fraternal.

Whatever separates religion from life, or makes it only a part of life, is distinctively an evil. All of life is religious, just as all of one's body is alive. There is no distinctively religious realm, as apart from other realms. A man is just as religious in his office or his factory as he is in his church. Religion is like a sea that inundates all of life. It finds no higher level in a man's worship than it does in his work. Reality is to be gauged by the lowest level. It cannot rise higher elsewhere, except in waves of feeling. I do not ask concerning your religion. Your life reveals it.

Some one said the other day, "Why, Unitarians reject the Bible!" Nonsense! Do you reject a fish when you refuse to swallow it, bones and all? Do you reject the letter of a friend because you find certain errors in it? Surely not. And Unitarians accept the Bible as a medium of truth, but insist upon the right of rejecting what is not reasonable in it. They do not accept it for its past face value, but rather for its present fact value. They give it high and honored place as the record of religious thought and progress in the past, but not in any sense as an infallible guide in the present.

Religion and reason are not alien and apart, but are most intimately related. Religion is not a superstition from the past, from whose tyranny man has not yet been able to free himself. And reason is not a sin of the present, whose increasing force threatens the verity and vitality of the religious life. Rather is the one simply the avenue by which the other is discerned and developed. When God made us both religious and rational, it was not that the influence of the one might nullify the other, but that the reason might disclose the deeper realities of religion.

A child reaches a definite epoch of advancement from babyhood when it stands for the first time alone and unassisted, and walks independently of others. And in exactly the same way does a man reach a definite stage of advancement from his religious babyhood when he is able to discard the creeds of others and to think out the thoughts of himself. A creed is a cradle in which an infantile mind is rocked to sleep. When a person reaches the stage of personal conviction, he gets out of it and walks on his own feet, and thinks with his own mind, and is no longer a child.

Trust your own thought. Put it against all the traditions of all the ages. Have faith in the self-evolved. Whatever may be your thought, or however much it may contradict the opinions of your fellows and the voice of the past, believe in it and stand by it. It may not be true, but it matters little, if it is true to you. Be true to it, and by and by the larger truth will come. Assert your supremacy, your mental mastership. Refuse to accept any alleged infallibility. Be your own judge, and abide by your own findings. There is no higher court.

The thing that counts in the long run is the life we live. All our pious declarations are judged by the daily deed we do. Our words are less considered than our works. We are not judged by our church tags, but by the truth and goodness and love we make manifest in our actions to our fellow men. Our characters are more than our creeds in the sight of both God and man. It is not the good church you attend, but the good deed you attend to, that constitutes your claim to being a religious man. Your prayer is paltry if you have not paid for the answer by your deed.

Much of so-called saintliness is very little more or better than mere sickliness of soul. There are many people who fancy that because they are forever fussing about the state of their souls, they are giving evidence of being religious. It is a mistake. They are simply sick. They have more likely got dyspepsia than religion. What they need is the tonic of hard work. When they become strong and active they will not think so much about their spiritual constitution. It is only the sick who worry about their sins or their salvation. The man who is doing his duty in life has no time or inclination to do so.

COMRADES

These words in this March Calendar are being read by practically every Unitarian in Albany, Brooklyn, Syracuse, and Yonkers, N. Y.; Ann Arbor, Mich.; Ayer, Barnstable, Greenfield, Littleton, Middleboro, Northampton, Peabody, Salem, Springfield, Waltham, Winchester, and Winchendon, Mass.; Humboldt, Ia.; Charleston, S. C.; Cleveland, Ohio; Denver, Col.; Duluth, Minn.; Elizabeth and Orange, N. J.; Erie, Philadelphia, Germantown, and Lancaster, Pa.; Indianapolis, Ind.; Madison, Wis.; New Orleans, La.; Ottawa, Ont.; Richmond, Va., and St. Louis, Mo.

In each of these places is a fellowship of religious liberals. We have no common creed, and are not united by any compelled conformity. We are living our own church lives, and settling for ourselves the problems of existence and progress. We are not answerable to any other for our divergences of belief, and try to exercise no authority over the beliefs of any other.

Yet, in the truest and best sense, we are one. We are one in a common faith, a common purpose, a common spirit. From many points, we have reached the same truth-center. With all our variation of view, we are one in the search and service of the true. With all our independence of position and freedom of faith, we are nevertheless linked one to another in union most real and strong.

Wherever or whoever you are, I call you Comrade! We are comrades in the greatest cause that ever stirred men to noble action, — the emancipation of humanity from superstition and unfaith. We are members of various regiments in the one great army, advancing to the attack of error and evil, and confident of victory if we are but true to each other and to God.

Let the Cause command us, that we may in very truth be comrades all. Let comradeship grow, till distance and difference are overcome, and East shall

speak to West, and North shall speak to South, and all shall understand. Let Denver, across a continent, salute Duluth! Let New Orleans, reading these words, think with swelling sympathy of the comrades of Ottawa, Can., also reading them! Let Elizabeth, N. J., stretch hands across to Erie, Pa. Let Richmond, Va., give grip to Madison, Wis.! Let Philadelphia remember the comradeship of St. Louis! From every Unitarian station let the mystic message wing its way, and let every Unitarian mind, attuned to sympathy, catch and spell out the word "Comrade"!

—*C. W. Casson.*

SALVATION BY CHARACTER

If life is for training, for the building-up of character, it is not hard to understand why we Unitarians insist upon "salvation through character," declaring that what we should ask ourselves each day is this: "Have I grown in patience and self-control? Am I more just, more honest, more charitably disposed? If so, then I have secured something of those spiritual riches which moth and rust cannot corrupt nor thieves steal from me."

All of us need spiritual training, growth in character. If we could pass at once from the imperfect and crude to the noble and finished, if we could be "saved" in ten minutes, passing from sinner to saint, we would be no more fit for the changed condition than a boy suddenly given a man's privileges, or an Indian placed in a refined and aesthetic Boston home.

Here, then, we rest our case. "If salvation is an external change accomplished once for all by a completed fact," then it is true Unitarianism does not teach salvation. But if it is character, and character life, and life is ever becoming, never ending, then Unitarianism is a gospel of strength unto strength and of life unto life. And you who say

you believe in this gospel, let your thoughts and your actions take on a new ardor and your lives a new enthusiasm, that others, seeing the value you attach to your faith, may come to prize it more highly than they now do.

— *Thomas Van Ness.*

SOME UNITARIAN WOMEN

If the true test of religion be its product in character, then is the Unitarian faith worthy of all respect and honor by reason of the noble group of splendid women whose lives have been glorified by its power and influence. It is a glorious galaxy.

There was Florence Nightingale, the angel of the battlefield, impulsed to her noble work by the Unitarian faith.

There was Dorothea Dix, the angel of the prison, entering its gloom to bring joy and hope to the unfortunate within and stirred to lifelong service by the Unitarian faith.

There was Susan B. Anthony, giving her whole life in the endeavor to gain for her fellow women the rights necessary to their fullest development, and sustained ever by her Unitarian faith.

There was Mary A. Livermore, friend of the fallen, foe of their foe, and striving through long years for their purity and protection, and given strength to strive by her Unitarian faith.

There was Margaret Fuller, tracing out the ideal by her pen, and exercising strong influence for the good and true, and holding ever the Unitarian faith.

There was Harriet Martineau, consecrating her life to the service of mankind, by the expression of pure religion, and all by the prompting of her Unitarian faith.

And there is Julia Ward Howe, shrined now and ever in the hearts of all true Americans, who have perhaps never realized that back of her nobility of life and achievement is her Unitarian faith.

HEROISM

It takes great strength to bring your life up square
With your accepted thought, and hold it there;
Resisting the inertia that drags back
From new attempts to the old habit's track.
It is so easy to drift back, to sink;
So hard to live abreast of what you think.

It takes great strength to live where you belong
When other people think that you are wrong,
People you love, and who love you, and whose
Approval is a pleasure you would choose.
To bear this pressure and succeed at length
In living your belief — well, it takes strength

And courage too. But what does courage mean
Save strength to help you bear a pain foreseen?
Courage to undertake this lifelong strain
Of setting yours against your grandsire's brain;
Dangerous risk of walking lone and free
Out of the easy paths that used to be,
And the fierce pain of hurting those we love
When love meets truth, and truth must ride above?

It takes great love to stir a human heart
To live beyond the others and apart.
A love that is not shallow, is not small,
Is not for one, or two, but for them all.
Love that can wound love, for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving, to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force, — to give.

Love, strength, and courage; courage, strength, and love;
The heroes of all time are built thereof.

— *Mrs. Gilman.*

THE GREAT UNITARIAN CHANCE

Great beyond the power of words to express, and greater than any ever yet presented to any organized body of religious believers, is the splendid chance offered to-day to the Unitarian church. The greatness of our future, and perhaps even the perpetuation of our organized existence, depend upon our recognizing the opportunity presented, and being true to the task it imposes upon us.

These are days of transition and change in religious thought. The old conceptions of men regarding God and religion are fading away into unbelievableness. The faith in the fairy tale of childish belief passes with humanity's childhood. The old thought has lost its grip upon the minds of modern men. And in the midst of theological chaos there rises with increasing force a cry for religious reality.

This reality we as Unitarians have perceived and hold. As free souls we have attained unto the new and higher faith,— the faith in the fact. What to others is still vague and filmy and unreal, to us has become definite and very real. While others are caught in the surge our feet are standing firmly on the shore. The Land men dream of we can see from where we stand!

And the great chance? What else but the proclamation of what men most want and need to hear! There is imperative need at this special time for the utterance of the definite word, the clear-cut assertion, the uncompromising distinction. One brave word dropped in the seething stir of human thought will precipitate the liberalism in solution, and give it form. And we, of all people, are best able to do this thing at this time.

To us is given the present chance of interpreting religion in terms of modern sense and service. We are not trammeled by tradition, or traduced by the temptations of paradise, and so can deal with religion as a matter of common sense and common life.

Not having any dogmas to carry about, our hands are free to do the deeds of service. Having achieved liberty, we can voice the unspoken longings of men for the newer and truer thought of religion.

Some one will shortly speak this word,— speak it in the open,— proclaim it clearly and courageously in the midst of the multitude,— send it quivering through the troubled air as a ringing note in the modern message of God. Even now it trembles on the lips of every Unitarian. We can speak it! Shall we?

— *C. W. Casson.*

AMERICAN UNITARIAN ASSOCIATION

The object of the Association is "to diffuse knowledge and promote the interests of pure Christianity."

In promoting this purpose, the Association engages in many different forms of public-spirited endeavor.

It *maintains* (1) executive offices in Boston, New York, Chicago, and San Francisco, with a staff engaged in the direction and extension of the work of our fellowship of churches; (2) a Publicity Bureau for diffusing our principles through the medium of the public press; (3) a Social Service Bureau for quickening and harmonizing the philanthropic endeavors of the churches; (4) a Library of religious books, histories, and memorabilia.

It *publishes* (1) the Hymn, Tune, and Service Books and Devotional literature for the use of liberal churches; (2) a considerable number of standard books illustrative of Unitarian history and teaching; (3) the Works of William Ellery Channing and many Sermons, Tracts, and Pamphlets for free distribution; (4) the Annual Year-Book of the Unitarian Fellowship and many Special Reports and Bulletins upon different phases of the work.

It *aids* (1) more than a hundred churches and missions in the conduct of their regular work, in

building churches and parsonages, and in supporting ministers; (2) students in preparing for the ministry; (3) our fellow-citizens of foreign birth and speech in preparation for the duties and privileges of American life.

It *coöperates* with the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, which gathers together the adherents of liberal religion from all parts of the world; with the Japan Unitarian Association, the Consistory of Unitarian churches in Hungary, the Brahmo-Somaj of India, and many other similar agencies and organizations.

It *administers* endowments (1) for the benefit of schools and churches of the Unitarian order, (2) for the relief of poor and worthy ministers and the widows of ministers, (3) for educating young men for ministerial service, (4) for providing public lectures in centers of population, (5) for the benefit of schools for colored people in the South, and many other beneficent purposes.

It *unites* the leaders and workers of religious, educational, and social organizations who desire fellowship, mutual exchange of thought, information, and experience, and coöperation in work.

For the maintenance of these endeavors the Association depends upon the annual contributions of the churches and the friends of the cause. The fiscal year ends on April 30. The directors appeal for prompt and generous support. Contributions should be sent to the Treasurer of the Association, at 25 Beacon Street, Boston.

The secret of success lies not in getting people into the church, but in keeping them there by satisfying their craving for comfort and comradeship.

The man with a truth is a man with a torch. His duty lies in the dark places.

Two angels guide
The paths of men, both aged and yet young,
As angels are, ripening through endless years.
On one he leans; some call her Memory,
And some Tradition; and her voice is sweet,
With deep, mysterious accords; the other
Floating above, holds down a lamp which streams
A light divine and searching on the earth,
Compelling eyes and footsteps. Memory yields,
Yet clings with loving cheek, and shines anew
Reflecting all the rays of that bright lamp
Our angel Reason holds. We had not walked
But for Tradition; we walk evermore
To higher paths, by brightening Reason's lamp.

— *George Eliot.*

Slowly the Bible of the race is writ,
And not on paper leaves or leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophets' feet the nations sit.

— *Lowell.*

We consider bibles and religions divine—I do not say they are not divine;
I say they have all grown out of you, and may grow out of you still;
It is not they who give the life — it is you who give the life;
Leaves are not more shed from the trees, or trees from the earth, than they are shed out of you.

— *Whitman.*

NOTES

The fourth edition of the publicity booklet, "The Church of the Modern Spirit," has just been published, making a total issue and circulation thus far of forty-five thousand copies.

Rev. J. C. Mitchell, minister of the Unitarian church in Boise, Idaho, has been appointed as chaplain to the State Legislature.

Rev. Samuel A. Eliot, D.D., president of the American Unitarian Association, goes to England this month. His special purpose is to preach the sermon before the National Conference in Bolton. He has also preaching appointments in London, Glasgow, Edinborough, Birmingham and Oxford. He will be absent about five weeks.

One of the events of chief interest in Unitarian circles last month was the opening and dedication of the church in Jacksonville, Fla. The beautiful building is the result of the active and effective work of Rev. A. J. Coleman during the last few years, and will greatly strengthen our cause in the South.

Miss Emma Low, president of the Woman's National Alliance, and Mrs. J. W. Loud, of Montreal, director for Canada, have recently paid a visit to all the Canadian alliances, arousing much new interest in the work.

Rev. Charles W. Casson, secretary of the publicity department of the American Unitarian Association, will spend all of March in making a missionary trip through the southwestern states. Some of the points visited will be Kansas City and Wichita, Kan.; Enid, Guthrie, Oklahoma City, and Shawnee, Okla.; Fort Worth, Dallas, Waco, Austin, and San

Antonio, Texas. At New Orleans he will address the Southern conference of Unitarian churches, returning to Boston the first week in April.

Rev. Minot O. Simons, of Cleveland, Ohio, has been visiting the Unitarian churches on the Pacific coast, while Rev. Abram Rihbany, of Toledo, Ohio, and Rev. Elmer S. Forbes, secretary of the Social and Public Service Department, have been visiting the churches in the Meadville conference.

A missionary work of incalculable good is being done by the Post Office Mission of the Woman's Alliance. Some conception of its extent may be formed from the fact that last year there were nearly six thousand correspondents receiving letters and literature, and 155,000 tracts and 60,000 religious papers were sent out. Under the effective and enthusiastic leadership of Mrs. F. T. Lord, of Boston, a splendid work is being accomplished.

In the third Unitarian Church, Dorchester, Mass., Rev. D. Roy Freeman has recently established what is known as the "Dorchester People's Forum." Meetings are held in the church every Sunday afternoon at 3.30, for the purpose of discussing questions of vital importance in the life of the time. Some speaker who is well qualified for the task gives an address, and afterwards answers all questions from the audience. This new feature is bound to be productive of much good, and will make the church a more forceful influence in the community.

The three churches in Salem, Mass., have united in holding evening services with the aim of presenting the liberal faith to those who are not familiar with it. Three services are to be held in each church. Much interest is being aroused in this way.

A full religious services under the auspices of the Unitarian League for Social Justice will be held in the Church of the Messiah, New York City, on the evening of March 21st. Three addresses will be given on "The New Social Gospel" by Rev. Caleb S. Dutton, Rev. Wm. M. Brundage, and Rev. W. R. Hunt. This meeting is a significant and promising sign of the new interest being taken by many of our Unitarian churches in the great social and economic questions of the time.

On February 15 there was organized in New York a League of Unitarian Young Men. The adjective describes the spirit rather than the age of the men. The aims of the League are to help to a closer fellowship, to develop lay readers for missionary work, and to help the ministers establish churches in the vicinity of Greater New York. Such a fellowship of earnest young Unitarians can accomplish a vast amount of good. When our missionary spirit touches and thrills our laymen, we may look for wonderful advancement and success.

Many of our churches are taking up the study of psychotherapy. Rev. C. A. Place, of Waltham, Mass., conducts a weekly meeting for the study of this question with great success. Others are conducting similar classes in response to the new interest and inquiry concerning the matter.

Rev. R. P. Doremus, minister of the church in Barnstable, Mass., is conducting a series of Sunday Evening Readings at his home. The meetings are purely informal and the readings are meant as a basis of conversation and interest. This work is very suggestive of new and excellent opportunities for ministers settled in the smaller towns. The example of Mr. Doremus might be followed to advantage.

ABOUT THE CALENDAR

The Unitarian Calendar is this month placed upon a satisfactory and permanent basis by the granting of its application for entry as second- class matter at the Post Office Department. Owing to the uniqueness of the enterprise there was some doubt concerning the possibility of entry, but after four months' negotiations it has at last been secured. This reduces the cost of postage from one dollar per hundred to four cents, and makes the extension of the plan possible.

Every effort is made to give satisfactory service to the churches using the Unitarian Calendar as their local organ, and considering the immense amount of detail involved in the simultaneous publication of forty-eight editions, the result has been gratifying. The work is being systematized more and more, with quicker and surer results. Now and then wrappers get mixed, with ensuing disaster; now and then some minister, who has sent in copy enough for the whole sixteen pages, complains that something was left out; but on the whole, the thing works surprisingly well.

Matters may be simplified by sending plainly written or typed copy, with matter tersely stated, articles marked in order of importance, and above all, having all copy reach Boston by the 20th of the preceding month. All changes of address must be in by the 15th.

THE UNITARIAN CALENDAR

The Unitarian Calendar will be published monthly, except July and August, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate five for one dollar.

THE ORIGIN AND CHARACTER OF THE BIBLE

By REV. J. T. SUNDERLAND, M.A.

Being an enlarged and revised edition of "The Bible: Its Origin, Growth, and Character."

$1.20 *net*; by mail, $1.32.

This book embodies the results of the latest investigations about the Bible as to its origin, authorship, growth, its real character, its transitory elements, its permanent value. With illustrative tables, lists of the best books for reading and study, and several entirely new chapters, it sets forth the facts clearly, forcibly, in the light of large knowledge, yet in an eminently candid, catholic, and reverent spirit. At once scholarly and popular, it is perhaps the best exposition of the new view of the Bible that has yet been given to the public.

THE CHURCH OF TO-DAY

By JOSEPH H. CROOKER, D.D.

75 cents *net*; by mail, 82 cents.

The most clear-visioned, logically stated, and sensibly convincing presentation and solution of the problem of the modern church that is to be found in print to-day. The author reviews the proper scope of the Church's work, and urges the deserving claims of the Church to the consideration and support of those now indifferently outside of it, and to the more earnest co-operation of those within. The book cannot but give ground for very sober thinking; but it can also give the stimulus and inspiration for renewed spiritual life and light through a revivified Church.

SECOND EDITION

THE SOUL OF THE BIBLE

Edited by ULYSESS G. B. PIERCE

Cloth, $1.25 *net*, by mail, $1.35. Thin paper edition, flexible leather, gold over red edges, narrow margins, boxed; $1.60 *net*, by mail, $1.65.

Here are brought together in the order of the books of the Bible passages from the Old and New Testaments and the Apocrypha that are of perennial worth, arranged as synthetic readings. The result is a volume not of mere selections, but of Scripture readings, admirably adapted for use in church, school, and home. The readings are presented in true literary form, poetry and prose being properly distinguished, wherein each reading is a literary unit, dealing with but one subject, and calculated to make a definite religious impression. Each reading is cumulative in interest, concluding with a religious, but not a rhetorical, climax, which leaves in the hearer's mind a sense of moral elevation and completeness. The volume is generally recognized as the most satisfactory work of its kind that has yet been published.

A complete index gives references to topics, to persons, and to the readings suitable for various occasions.

A unique booklet, of which the moral is not too obvious

BY-WAYS TO BOOKS

Being a few comments by the way from and concerning certain books, the identity of which does not at first appear, but which will be revealed to the diligent traveler who pursues his journey to the end of the road.

SENT WITHOUT CHARGE FOR THE ASKING

PUBLICATION DEPARTMENT, AMERICAN UNITARIAN ASSOCIATION, BOSTON

We believe in

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
onward and upward forever.

We accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

In the love of truth and the spirit of Jesus, we unite for the worship of God and the service of man.